574
166
591
592
[855]
[861]
[602]
158
865

/55 cont./ parents, and he goes there "to get better." A child that is a "nuisance" is temporarily housed with a brother or sister of his parents who live in the immediate vicinity. Experience teaches that in another environment such naughtiness goes away most readily. A younger sister of the wife regularly comes to stay "for company" with a newly married couple that has just obtained its own house. When a young man marries, his younger brother comes with him for a while "in order to take care of the buffaloes there." A woman who is angry at her husband asks one of her female relatives, who are at the same time neighbors, to come and sleep with her. The rejection is clear. Viewed rationally, these are all valid reasons in Makassarese country. The result is that housemates rarely stay in a house in the same combination. As such, therefore, housemates do not form a stable group. Men or women, married or unmarried but always kinsmen, regularly come to visit, for the most varied reasons, and stay for a short or longer period of time. Horizontal mobility is a function of the related group (1).

1. This mobility seems to me to be equal to that of the prewar period. Nothing would suggest that the Japanese period or contacts thereafter had a stimulating influence upon this mobility.

To give a reason for these frequently occurring migrations can only be done by way of suggestion. To this end, however, another element of this culture must first be described; this is the condition of "adjallo."

Adjallo' is best described as a fit of temper. The individual throws himself to the ground; he screams and kicks violently for a few minutes, and when the attack has passed

Concerning the padjoge, I saw the grimness of the Buginese in this activity. The dancing of the padjoge is not festive, and there is little gaiety. The men who are dancing are as deadpan as the women, and all are deadly serious. Also, the simple music seems to be a symbol of the poverty of spirit of the local people. They are dull adat followers and do not have much life to them. Life is a routine without joking or light banter. The only time I noticed much noise and gaiety was when one large fellow, who was evidently paying, objected because his padjoge did not lie down far enough with face toward him. This motion was frequent, a kind of backward prostration, and maybe it is a form of erotic symbolism. The high piping voices of the women are very impressive. And the dresses are not bad, especially those of bright red. Under them are just sarongs, but they were not really dressed in festive or full attire this night. 535 181 152 832 292

Bukaka, September 9, 1949. Fourth day: I went on and finished the schedule. I had the Kepala kampong, the Mohammedan teacher, and the old fellow to work with. 124

The Kepala kampong said that the average number of living children per woman was three, but that the average number of children born to a woman was five, and thus the average number who die to each woman is two. They say there has been little change in this regard. And evidently there is not much if any difference according to class. This I do notice, that there are plenty of children in all classes. 163

As for the training of children, they say that the mother is the main trainer, but that the fathers all give some training. I mentioned that I never saw a child hit, but they said that they are occasionally, if they are very bad. But Andi says there is much propaganda against this and that it causes in a child a minderwaardigheid complex [inferiority complex] (and he uses this term in Dutch!). However, he admitted that only the high ones have heard of this and the ordinary people hit their children if necessary. 861 828

There is no courtship here. They never go out together. They never meet. Even at feasts, for example, the padjoge, women and girls stay in the back (again I noticed that women never appear when I am in the house of the Kepala kampong.) If a boy sees a girl he likes he may ask his father or someone else to bespeak him with her elders, but even this is not usual. Almost always it is a matter of both pairs of elders doing all the arranging. And there is practically no change noted. The only thing which Andi has seen is an occasional pair coming from school together, but this is carried out for only a short distance. When they leave the vicinity of the 562 584 883 181

771 178 182 are 100 per cent Mohammedan, and though the Toradja here were originally not Mohammedan, they become so very rapidly. I am told that in the Mohammedan religion there is no pressure on anyone to join up (which I know is wrong). As for pagan elements, it is hard to explain, as the translation or translator used the term "kafir" for pagan and this means any non-Mohammedan. (Maybe there is no term for pagan in the language?) Anyway, they finally saw what I meant. They saw that the bissu concept is pagan, and admitted that the 776 Mohammedan authorities do not like it very much. As for the spirits, the younger generation knows little about them (maybe the ordinary kampong youth know more than those that I have talked with). However the old Kepala kampong knew plenty. He laughed and brightened as I read the names of them. Thus he knew pemali, as did Andi. Both knew saradasi, and also radja eroe. They knew dewata or rewata. Also knew several others. The Kepala kampong knew paeppo, but called them popo, as did the Makassarese. In all spirit cases, he made the noise they make, usually a rather piping or whistling noise. He knew parrakang and pontiana. Also [861] tampakoro, but added that he had not seen them. In some of these cases, Andi said that the spirits are boogey men used now to scare the children, and it may be that a lot of the "spirits" in ethnography are merely that. Thus a Tibetan ethnographer in the United States might hear a lot about Santa Claus, the boogey men, the sandman, and so forth, and go back and write about the spirits of the Americans. The Kepala 838 kampong also knew the Asu panting. As for the bissu, which 793 is the name given them when they are state officials, I got much here, and also later from the Sulewatang. The homo- 548 sexual ones are called wandu or tjalabai. They are all over, 535 it is said. As related, when they are in the service of an [759] aradjang, of Bone or of a wanua or of a smaller unit, they are called bissu. But ordinary ones do medical practice, and also hire out as dancers, etc. They go all over, for example, to Buton Island. Andi said he was ashamed of them. They know no shame. But the Kepala kampong seemed to think all this was only funny. He and Andi, laughing hard, imitated them with their swishing, their swaying, coyness, coquetry, etc. Andi said that they usually have plenty of money, and that they are smart. I gathered that they got much as ronggeng [dancing girl] and also (new information) that they act as homosexual prostitutes. Andi said that many men go for them and are willing to pay as much as a f.100 a night for them. He said a man might get so infatuated that he would sell his rice fields and everything to give to a loved wandu. He personally was revolted by this idea. He also